CHRIST

Evidenced to be the

Amen, Truth it self,

In the Three most Important *Significations* thereof:

WHEREBY

The Foundation of our *Religion*, the Ground of our *Faith*, and the Infallible Authority of the *Holy Scriptures* are Established.

Which were Delivered in a

SERMON

Preached *October* 14th. before the Right Worshipful the *Mayor*, *Recorder*, *Aldermen*, and *Sheriff*, on the Morning, at St. *Nicholas-Church*, in the Town and County of *New-Castle*, upon *Tyne*.

By *Thomas Davison*, M. A.

PRESBYTER in the *Church of England*, at *Balmbrough* in *Northumberland*, and sometimes Student in St. *John's Colledge* in *CAMBRIDGE*.

ΟΥΘΕΝ ἀνθρώπῳ μεῖζον, ὃ χαίρειν θεῷ σεμνότερον Ἀληθείας: Plutarch. de Isid. & Osi. Ἐγώ εἰμι ἡ ὁδὸς, καὶ ἡ Ἀλήθεια, καὶ ἡ ζωή. St. *Joh.* cap. 14. v. 6.

LONDON, Printed by J. G. for *Robert Clavel*, at the sign of the *Peacock* in St. *Pauls* Church-Yard, 1684.

To the Reverend and Right Worshipful *John Sudbury*, Dr. in Divinity, Dean of *Durham*, and one of his Majesties Chaplains in *Ordinary*.

SIR,

WHat Simplicius *says of some Beings, that, for the compleating the Order of the Universe, were Created*, Utriusque nexus mundi: *is applicable to that Place you stand in, in this famous* Church of England, *you being*, utriusque vinculum Ordinis, *the highest of the Inferiour, and nearest Boarder on (what nothing but an unparelled Modesty and Self-denyal, could have hindred your arriving to, long ere this*, The highest Dignity of the Clergy; *You not only knowing, but Ingrossing the Perfections of both. And therefore to one that moves (though its his greatest Honour bet to be* ἔλαχιστος Ἀδελφῶν *) in the lowest Orb of its Order, as my self doth, (and who is mightily influenced by such great Lights as your self) to have prefixt your Name, (without your Knowledge and Consent) to this Dedication, would have been an unpardonable Crime. But that I know your Candor is so great and generous, as to give a kindly Reception to what ever hath but the Resemblance, much more, to what bears the Reality of the greatest Truth (as the Subject of the following Discourse doth; and that that Comprehensive* Charity *of yours, which can cover a multitude of Sins in Persons, would not disdain to correct what Faults may drop or flow from my Pen; especially about a Subject, which is such a substantial Truth, that that Eloquent Father* [Lact. Just. de Veritat.] *calls it*, Pabulum animæ. St. *John*, ὁ ἄρτος τῆς ζωῆς *That which contains such wonderful Rarities and Super-Excellencies, that it ministreth New Matter of Admiration to the blessed Angels, even in their Beatifick Contemplations and Visions of it; whose* Source *and* Head, *like that of* Nilus, *becomes not only Dark, but to the nearest Approaches (of any Mortals Eye) must darken; as St.* Paul *declares*, 1 Cor. 13. 12. τὶ γὰρ βλέπομεν ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι. *That we have but cloudy Conceptions of it in this state,*

State; the brightest & most illustrious Exhibition whereof, being reserved to the other; which then we shall there behold πρόσωπον πρὸς πρόσωπον, *in its Unvailed Face and Appearances. And therefore I am the bolder to expose to publick View, these my Twilight Apprehensions of the Eternal Uncreated Truth, under the shadow of those* Meridian *Ones of yours, most brightly displayed in the visible Representation of the* Pillar *and* Ground *of* Truth *in that Learned and Profound* SERMON, *on* 1 Tim. 3. 15. *Your* Pillar *being most firmly built on that Rock, erected on that Basis, which Christ the* Amen (*in the following* Sermon) *is described to be. And without Insinuation,* Sir, *to your most Advanced and Admired Parts; I humbly conceive, you have so unalterably fixt it on its proper Basis, that* J. S's *Foundation for sure Footing in* Christianity, *proves but* Sandy *and* Sliding: *your* Pillar *becoming like that of* Hercules, *a* ne plus ultra, *to the* Romish-Church's, *or to any other Local* Church's Infallibility. *The Universal, Catholick and Apostolick* Church *being only Invested with an Authority to Deliver, as is demonstrated, (not to make) New* Articles of Faith, *and to declare the Unshakenness and Unmoveableness of what it is grounded on) Christ's the* Amen's Truth *and* Veracity. *So that the Superstructure and its Foundation, the Pillar and its Basis being such near and necessary* Relatives *to each other, that the Former cannot stand without being supported by the Latter. To whose Judgment then, could I better recommend the Survey of the* Basis, *than to such a Master-Builder's, who so wisely hath Built thereon, as that he needs not be ashamed of his Work. I question not your approving what is positively asserted:* (Ground *and* Pillar, p.22.) *of Christ's the* Amen's *Spirit, being the fittest and firmest Basis for the Pillar of* Truth: *I only fear that the Dimensions which I have hewen and roughly cut out, may not be proportionable to it. However, how unpolisht soever they be, when'tis considered, that they are dugg out of the hardest* Rock, (1 *Cor.* 10. 4.) *even out of what hath been consolidated from Eternity. I presume on your favourable Acceptance of this* Dedication *of them, not only in respect I may renew to your great Mind, and Contemplative Soul, what's most endearing to it, the Consideration of the greatest* Truth; *but also, as its a Publick* Testimony *of his just Esteem for your great Parts and Piety; and of his being, with all sincerity,*

Ground and Pillar of Truth, p.21. 22. l. 4. 5.

SIR,

Your Worships most Humble
and most Devoted Servant
Thomas Davison.

CHRIST

Evidenced to be the

AMEN, &c.

REVEL. Cap. 3. Vers. 14.

——*Write these things saith the AMEN.*

THE Penman of the *Revelations*, contained in this Book, St. *John*, the *Apostle*, *Evangelist*, and *Divine*, brings in CHRIST the *Author* of them, describing himself by such select *Titles* and *Characters*, as did most aptly agree with, or bear a signification either to the scope and design of each *Epistle*; or, to the State and Condition of those seven *Churches* (in the *Lesser Asia*) to whom he writes; or to what he had to lay in Charge against them. Thus when he writes to the Angel of the *Church* in *Ephesus*, Rev. 2. 1. Christ is represented by him, *that walketh in the midst of the seven Golden Candlesticks*; correspondent to what he threatens, v. 5. *Viz. That he would remove their*

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Candlestick out of its place, Viz. Either their *Bishop* out of his *See*, or the *Light of his Word* from amongst them, because they liv'd not up to the Enlightnings thereof; as appears from *vers.* 4. So when he writes to the *Church* in *Smyrna*, v. 8. He is set forth by, *Him that was dead, but is alive*: intimating his *Ability* and *Readiness* to bestow on such as did persevere (in the *Profession* of the *Faith*) *Unto Death, a Crown of Life*, v. 10.

In like manner, when he writes to the *Church* in *Pergamus*, ch. 2. v. 12. He is brought in with *a sharp two-edged Sword*: signifying his *fighting* against, and *slaughtering* down their *Atheism* and *Idolatry*; mentioned, *v.*14, 15. and this, *with the Sword of his W O R D*, called (*v.*16.) the *Sword of his Mouth*. Again, when he writeth to the *Church* in *Sardis*, ch. 3. v. 1. He is resembled to him *that hath the seven Spirits, and the seven Stars*: implying his sudden and unexpected coming to *Judgment* against them for their *Impenitency*, v. 3. *I will come as a Thief in the Night upon thee*. Thus when he writes to the *Angel* of the *Church* in *Philadelphia*, v. 7. He is pointed out by him, *who hath the Keys of* David: Relating either to * his being the *Supreme Head* over his *Church*; or, to his *unquestionable Authority* and *Prerogative* in the *designation* of the *Preachers* of his *Word*, or to his wonderful *Power*, evidencing it self in the *Conversion* of the *Gentiles*, imply'd (*v.* 8.) *I have set before thee a Door open*. To the same purpose (*ch.* 2.) when he writes to the *Church* in *Thyatira*, he is charactered by him, *that hath Eyes like a Flame of Fire, and Feet of fine Brass*, v. 18. The *flaming Eyes*, importing the *Glorious Attribute* of his *Omniscience*, his *All-seeing Eye*, v. 23. *I am he that searcheth the Reins and Hearts*: and his *Feet of fine Brass*, alludes to that *Iron Rod*, (mentioned, *v.* 27.) with which he would *correct* and *crush* his *stubborn Enemies*

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mies; or else to that *Power* and *Authority* with which he would *Rule* and *Govern* them. And lastly, when he writes to the *Angel* of the *Church* in *Laodicea*, ch. 3. v. 14. He is signalized by being the *AMEN*, as in the *Text*, in Opposition to their *Formality* and *Hypocrisy*: and what is also worthy our Observation, our Saviour is brought, and doth appear in these *Visions*, commending their *Vertues*, even whil'st he's correcting them for their *Vices*; teaching us, that in the midst of *Wrath* he can shew *Mercy*. And further, which will give some light to the *Text*, and to the following *Discourse*, its to be observ'd, that such as are described in the subsequent *Verses*, were a People that did frequent the *Christian Assemblies*, and adhered to them, such as had a *Form*, but nothing of the *Power* of *Godliness*, such as are described by our Saviour, as had *Prophesied in his Name*, Mat. 7. 22. Such as St. *Paul* speaks of, 2 *Tim.* 3. 6. *Who creep into Houses, and lead Captive silly Women, laden with sins, led away with divers Lusts. Such who had trodden under foot the Son of God*, Heb. 10. 29. Such were the *Gnostic Christians*, who, though they had high advanced Conceipts of their *Knowledge* in the deep Mysteries of *Religion*, and did constantly keep to *Christian Assemblies*, yet they did not walk up to the *Precepts* thereof: no more did many of the *Church* of *Laodicea*, as will appear by the sequel of this *Discourse*; for the better understanding of which, and of the *Text*, I shall speak to four things;

1. Shew the various signification of the word *AMEN*.

2*dly*. What is the import or meaning of it in the *Text*.

3*dly*. What the Crimes were which the *AMEN* brings in charge against these *Laodiceans*.

Lastly, Why commanded to be written.

1*st*. It doth, *rei certitudinem ac veritatem denotari*, denotes the Certainty and Truth of a Thing declared, in opposition to a *Mental Design*, or *Reservation*, and is equi-

valent to *vero, certo*, truly and indeed: thus it is taken, Ἀμὴν, ἀμὴν λέγω ὑμῖν, *Verily, verily, I say unto you*, Mat. 16. 28. Mark 9. 1.

2*dly*. It signifies the Compleating and Fulfilling of a *Thing Promised*, as St. *Paul* useth it (2 Cor. 1. 20.) *In whom are all the Promises*, Ναὶ, καὶ ἀμὴν, *Yea, and AMEN*. i. e. *Compleat* and *Accomplished*.

3*dly*. It implys the approving of, and assenting to *Prayers* and *Praises*, supposed to be well known and understood, which I take to be the meaning of that of the *Apostle*. *Else, when thou shalt bless with the Spirit, how shall he that possesseth the Room of the* Idiot, Illiterate, *or* Unlearned, *say* AMEN *at thy giving of Thanks, seeing he understandeth not what thou saist?* 1 Cor. 14. 16. Which by the way, lays an Imputation on the *Blind Devotion* of the Church of *Rome*, which prompts her *Votaries* to set and say *Amen* to *Prayers* composed and delivered in a *Tongue Unknown* to most, whose *Zeal* is breathed therein: as it doth also on the *Rashness* of many *Separatists*, in their ready assenting to, nay, commending of *extempory, undigested, unconceiv'd Prayers*, which, 'tis scarcely possible any *Hearer* should understand, when (without breach of Charity) it may be presum'd, the *Speaker* himself is at a loss. But,

4*thly*, It betokeneth something *Promised*, to be *Performed*, as, *Subjection* and *Obedience* to the Will of *God*; which Sense it beareth: *Deut.* 27. *v.* 15. and 28. *Cursed be he that* Confirmeth *not all the Words of the Law: and all the People shall say*, AMEN.

Lastly, It signifies an *ardent Desire*, or *hearty Wishing*, that a thing may be done: so it is to be understood in the Close of the *Lord's Prayer*, (Mat. 6. 13.) and of each Petition contain'd therein. In this sense also 'tis taken, *Rev.* 22. 20. *He that testifyeth these things*, saith, *surely*

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I come quickly, Amen, Amen; *so come, Lord Jesus.* But *AMEN* in these *Significations*, is taken only *Adverbially*, and only expresseth the *Mode* or *Manner* of Affirming what is declared, to be True; or approving and confirming of it to be so; or, wishing and desiring that it might be True. All which reach not that *Perfection* and *Excellency*, that comprehensive *Signification* of it, as 'tis taken *Substantively* in the *Text*: Which brings me to the Second GENERAL.

2d. *General*, Viz. To shew the full Import and Meaning of it in the *Text*; which these following words, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως. *The Faithful and True Witness, the beginning of the* Creation: do fully declare, they being the full rendring of the *Hebrew* מהימן as the *Learned* and truly *Religious* Dr. *Hammond* * observes, Faithful in the discharge of that great Trust committed to him, *Viz. The Revelation of his Father's Will.* True, as most worthy to be believ'd by many, in that he not only sealed the Truth of his *Doctrine* with the shedding of his *Blood*; (*John* 14. 6.) but also, in that he really is what he describes himself to be, *Viz. Truth it self.* This is the most *Pregnant* Signification of Christ's being the AMEN in the *Text*, which is expressive of a most eminent *Attribute* or *Property* common to the three ever blessed Persons in *Unity*: For God the Father is called by the Prophet (*Isai.* 65, 16.) באלהי אמן the *God of Truth*: God the *Holy Ghost*, the third Person, τὸ πνεῦμα τῆς Ἀληθείας. i. e. *the Spirit of Truth*: And here in the *Text*, Christ, the second Person is denominated the AMEN, *Truth it self*: which (like the Nature it expresseth) is incommunicable to any Creature: for, *nullus unquam Angelorum, Prophetarum, aut Apostolorum venietat, dicens,* Ἐγὼ Ἀμὴν λέγω ὑμῖν, *i.e.* None of the *Angels, Prophets,* and

* See *Annot. ad Locum.*

and *Apostles*, durst ever presume to deliver any *Message* from *Heaven* to *Earth*, with an, *I, the A M E N, say unto you*: as a Learned Man observes* For, though, when the *Being* of an *Angel* agrees to the Nature of an *Angel*; his *Conceptions* to the Truth of his *Being*; and his *Expressions* (or manner of declaring his *Perceptions*) to the Truth of his *Conceptions*; he's called, *True*: So, though an *Angel* be named, *Just*, *Holy*, *Good*, and *True* in the concrete yet he cannot be called * *Holiness* it self, *Justice* it self, *Goodness* it self, in the *Abstract*: no more can he be properly named, *Truth* it self: for 'tis an Establisht *Maxim* in *Divinity*, as well as in the *Schools*, that, *De ente increato, nempe Deo, solum abstracta prædicantur, concreta vero de creato.* For in the Nature of every Creature, how simple soever it be, we conceive a *Composition*, something as constituting, unanswering to *Form*; something constituted answering to *Matter*, as *Metaphisitians* term them; which is wholly repugnant to, excluded from the Nature of G O D, and of that *Conception* which we form of the *Simplicity*, *Singleness*, and *Oneness* of his *Deity*. So fully is the word *Amen*, expressive of Christ's *Divinity*. And as a farther Evidence thereof, 'tis worth our Observation, that *Amen, Amen, I say unto you*, in the N. T. is equivalent to, *Ego vivo, Dominus*; As I live saith the Lord, in the Old; as *Hieronimus* observes, on *Mat.* 18. For the Life of God consists in the Stability, Steddiness, Immutability, and in the Truth and Veracity of the *Divine Essence*: nay, the very word A M E N, taken materially, as made up of Letters, carries a probability highly correspondent to the *Truth* declared; for like the Nature which it signifies, it

*See Leudov. de Dieu ad Locum.

* Yet such is the wicked Arrogancy of the Bp. of Rome, as to assume this Title to himself.

self, is *Invariabilis*, its interial constituent Letters, being *Retaind* in the *Hebrew*, *Caldee*, *Syriac*, *Arabic*, *Greek*, *Latin*, and in the Modern *Tongues*, as Learned Men have * observ'd, intire and whole, without any change or alteration; not to insist on what *Divinity* and *Sacredness* is concluded within its Significancy (being somewhat Extrinsive and Forreign to that signification of it which we have now in prospect and pursuit) with which the most solemn, and most serious *Performances* of *Christians*, are concluded; with which their *Prayers* & *Praises* breath the very life, the very lust of their *Ardure* and *Fervency*; with which their *Spiritual* Power and Efficacy ascends up to the Throne of *Mercy*, to the Throne of *Glory*, where even the Hallelujah's, Heavenly Transports, Ecstasied Joys of the Confirm'd *Angels*, and of the Spirits of *Just Men*, made *Perfect*, are closed withal; and that it will be the Conclusion (may I so express it) of their everlasting *Hymns* and *Praises*. So that AMEN, in its remotest signification, expresseth the Sublimest *Perfection*, the Highest *Truth*, Viz. the *Eternal* and *Uncreated Truth*, Viz. God the *Father*, the *Original*: God the *Son*, the *Revealed*; and God the *Holy Ghost*, the *Proceeding Truth*. *Truth* being the very *Basis* of the Divine *Essence*, and Attributes of the Divine *Essence*: for God being the *Only True God*, (Joh. 5. 20.) is differenced and distinguished from all *False Gods*, such as *Idols*, which the *Prophet* calls, *Teachers* of *Lyes*, Hab. 2. 18. And also, of the *Divine Attributes*; for, without it, God's *Unchangiableness* would be a most fluctuating, uncertain Thing; his Almighty *Power*, but helpless *Weakness*, borrowing its *Strength* from *Imagination*; His *Goodness* might be deemed to be but the Overflowing of a *pregnant Phancy*, and not such as springs from so *Benign* and *Bountiful* a

* *Ludov. de dieu. Et al. Bed.*

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Nature as the *Divine* is: and his *Mercy* would prove but an uncomfortable *Sanctuary* to miserable *Supplicants* and *Sinners*, if it were not reallized. But as AMEN signifies the *Eternal Truth*, so it implys its being the *Original* of all *Truths*: Hence Christ, the AMEN, is called in the Close of the Text, the ἡ ἀρχὴ κτίσεως, *The Beginning of the Creation, by whom all* Things *were made*, Col. 1. 15, 16. And according to his Eternal *Platform* of Truth, all *Beings* derived theirs: for though, as the Profound late Lord *Bishop* * of *Dromore* in *Ireland*, maintains, and that upon weighty *Reasons*: 'That not only the Nature of Things, 'but also their mutual *Respects* and *Relations*, are *Immutable*, *Unchangeable*, and *Eternal*, being antecedent to any Understanding *Created*, or *Uncreated*. Yet, (in *pag.* 27.) he grants, nay, positively affirms, 'That Things are so far from having any *Being* antecedently to the *Divine Understanding*, that had it not been 'their great Exemplary *Pattern* and *Idea*, they had never 'been *Created*, they had yet been undiscriminated in the 'Womb of *Nothing*. And consequently, that the Truth of Things being interwoven with their very *Essences*, is derivative from *Christ*'s, the AMEN'S, the *Original* of All; but too near approaches to the Inaccessible *Light* of this Eternal, Uncreated Truth, proves *Darling*. And therefore, to prevent my self and my *Reader* from being puzzled in the further Researches after it, as *Pilate* was, when he questioned, *What is Truth?* Joh. 18. 38. I proceed to a second and more *Immediate Signification* of the word AMEN, *Viz.* As it importeth the Truth of Christ's *Conceptions* (pardon the *Expression*) imply'd in the Truth of these *Visions*, which he revealed to St. *John*: for *Christ* (not St. *John*) is the *Author* of them, as appears by the Title

* *See his Discourse of Truth, p.* 2.

Title of this Book, (*ch.* 1. *v.* 1.) Ἀποκάλυψις Ἰησοῦ Χριστοῦ *The Revelation of Jesus Christ*: who, without all peradventure, could not but clearly see, and know the very Nature of Things, as they are in themselves; in that he *Created* and *Formed* them after the Model of those Eternal *Ideas*, which were irradiated by, and shone most brightly in his Divine Understanding: by which the Truth of what he hath delivered, becomes most *Infallible*, and most *Certain*. And therefore, what Person could be more eminently qualified for, and essentially endued with the Motives of *Credibility*, than Christ the *Amen*? Who fitter to reveal the Eternal Purposes of *Heaven* to *Mankind*, than He? Who is not only intimately and eternally present to, but doth fully and equally participate of one and the self same Nature with God the *Father*; whose obscurest and darkest Secrets none could know, *but he to whom God, the Son, should reveal them*, as Christ declares, *Mat.* 11. 27. If one of the most advanced Order of the *Creation*, one of those Virgin and Undeflowred *Beings*, of the *Holy Angels*, whose *Perfections* in Knowledge and Understanding, makes the nearest approach to that which is *Incomprehensible* in God; and whose *Will* was never perverted by any Wickedness, being now Confirmed in *Goodness*, and in *Glory*: and therefore might not be supposed, or suspected to have (in what he should reveal) any design to Impose on the *Faith* and *Belief* of Man: yet his *Revelation* could not pass for Infallible Evidence, nor his Αὐτὸς ἔφη, He hath said it, for uncontroulable *Authority*; for he would fail in point of *Knowledge*, and so would be deficient in one main motive of *Credibility*. On which account, I conceive, St. *Paul* (Gal. 1. 8.) doth not only reject, but *Anathematize*, declare *Accursed* the *Revelation* of an *Angel*, when it's repugnant (which

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would argue very ſtrange *Darkneſs* and *Weakneſs* of his Underſtanding) to what Chriſt, the *Amen*, hath taught and delivered as *Sound* and *Saving*. Can we think then, that St. *Paul* would have embraced for *Bleſſed*, thoſe Peſtilential *Doctrines*, breathed as *Salutary* and *Healthful*, by *Oral Tradition*; when he would reject ſuch, though delivered by an Angel? But though we cannot imagine ſuch Wickedneſs in a Holy Angel, as to delude us with Falſe *Doctrines*; yet we cannot be Infallibly certain of what he delivers, to be True; for though he doth, *uno intuitu*, at firſt view, know the very Nature of Things; yet, as to *Futurities*, *Contingencies*, and of what is to come, he's at a loſs. The Angels were ignorant (as our *Saviour* declares, *Mat.* 24. 36.) of his coming to *Judgment* againſt the *Jews*: and St. *Peter* alſo aſſerts, 1 *Pet.* 12: That they did not know the Errand of Chriſt's *Incarnation*, of the end of his *Sufferings*, and of his *Churches*; and after theſe, of his *Aſcention* and *Glory*. So defective would an Angel be, in point of Knowledge. But again, what an Angel may know of Things to come, is but by a borrowed Light from the *Father* of Light, by *Revelation*; ſo that his Teſtimonies would not be believed, or received as Angelical, but as Divine; for the ultimate Reſolution of our Faith and Belief, muſt be unto Divine Authority. How pitiful, as well as proud, then muſt the vain Pretences of the *Biſhop*, or *Pope* of *Rome* be, who would obtrude on the *Chriſtian World* his *Private Dictates* for *Infallible Doctrines*: * Whereas the beſt that ever was in that *See*'s Perfections, falls migh-

* *Poſtquam ſemel Romæ conſtitutum eſt, veri, rectique Normam in Cauſam Religionis eſſe, non verbum Dei, non antiquitatis conſenſum, ſed Eccleſiæ*, i. e. *unius Papæ infallibilitatem.* Is Caſaub. exerc. 16. *pag.* 443. l. 31, 32.

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tily ſhort of thoſe of an *Angel*, both in point of *Knowledge*, and of *Purity*; and both theirs, and theſe of an Angel, infinitely below Chriſt's, the AMEN'S Infallibility, abſolute Veracity, in what he reveals to St. *John*: for it was not poſſible that theſe *Viſions* ſhould be meer *Illuſions*, or *Deceptions*: for Chriſt did not only infallibly know the preſent State and Condition of theſe ſeven *Churches* in the leſſer *Aſia*; but alſo did foreſee what Falſe *Teachers*, *Formal Worſhippers* of him, would ariſe in his Church, (branched into particular *Churches*) throughout the World; nothing could eſcape the Inſpection of his All-ſeeing Eye: ſo that his Teſtimony could not fail in point of *Knowledge*: and it was as impoſſible it could be deficient as to *Integrity*; that he ſhould impoſe on St. *John* with Deluſions & Falſities, ſuch being diametrically and directly oppoſite to what he is in the *Text*, and this by his own Command deſcribed to be, *Viz.* the AMEN, TRUTH it ſelf. So that the Word of *Truth* becoming viſible, hath brought within our Proſpect and View, the Eternal and Uncreated *Truth*, exhibits as preſent to, what was ſo diſtant from us, as God's Eternal Purpoſes and Deſigns, as to our *Salvation*, were. Thus in time we are brought acquainted with the greateſt Myſteries of *Eternity*, and now we may read with our Eyes the moſt endearing Characters (O ineffable, unſpeakable Condiſcention!) of Gods *Eternal Love* to Mankind. But yet the Glories of the *Original*, *Uncreated Truth*, and of this Revealing it ſelf to St. *John*, might at this day, been wrapt up in *Darkneſs* and *Obſcurity*, been yet the hidden Myſteries of *Eternity*. If the Intellectual Faculties of St. *John*, and Man's, had not alſo *Truth* and *Veracity* ſtampt on them, communicated to them by *Chriſt*, the AMEN: Which is the

Third, and *Last* Thing imply'd in it: For Christ being (as God) not only the chiefest *Good*, but the chiefest (as is signified by his being the AMEN) *Truth*: for which the self-Originated, or First Being becomes more fitly qualifyed to be the Fountain from whence doth follow the Foundation, on which is built the Truth and Veracity of Man's *Faculties*, as it is most rationally asserted by a late * *Philosopher*. And we find one enlightned with a better and a clearer *Ray*; I mean, St. *John* the *Evangelist*, grounding the Infallible Certainty of what was Revealed to him, and the unquestionable Credibility of what he wrote, of what he delivered to the *Christians*, on the Truth of his *Faculties*: *That which we have heard, which we have seen with our Eyes, which we have handled, of the Word of Life, that declare we unto you*, 1 John 1. 3. Nay, he expressly declares, That *the end for which Christ hath given to us Understanding*, is, *That we may know him that is True*, 1 John 5. 20. Otherwise these *Visions* might have appeared to St. *John*, as deluding *Dreams*; *Truth* itself, as disguised *Falsity*; and so neither He, nor We could be certain of any Thing, but *Uncertainty*. But since the Foundations of the Earth shall sooner fail, and the Immense *Rafters* of Heaven snap in sunder; since the very Heaven shall run together like a *Scroll*, and the Element be dissolved by most fervent Heat, as St. *Peter* most lively represents (2 *Pet.* 3. 10.) the Conflagration of the World, before the coming of the *Great* and *Terrible Day* of the Lord: And since a greater than he (*Viz.* our *Saviour*) hath plainly and positively declared, (in *Mat.* 5. 18.) *That both Heaven and Earth shall pass away, before one* ἰῶτα, *Jot*, or κεραία, *Tittle*

* *See Des Cartes Print.* p. 2.

Tittle, or Point (as some read * it) *of the Law shall pass, till all be Fulfilled.* And as a farther Confirmation hereof, and that he will be with his *Church* (not by his Bodily Presence, for that is in Heaven; nor by his Essential Presence, for *Fiends, Devils*, and the wickedest of *Men* are not excluded from it; but) by his most gracious Presence, to guide and direct her by his *Word*, and by his *Spirit* of *Truth*, in the Knowledge of all *Truth* (necessary to be known for the obtaining Everlasting Happiness) We have the AMEN's (*Truth* it self) Promise for it, *Mat.* 28. 20. *Lo, I will be with you always, even unto the End of the World*, Amen. Thus the Foundation of God, and of our Salvation, standeth sure; the Ground of *Faith* (Christ the AMEN being the Chief *Corner-Stone* thereof) remains Unshaken, and the Infallible Authority of what he commanded (as he did these *Visions*, and also the other *Revelations* contained in the *Bible*) to be written, are most clearly illustrated (not to say, Demonstrated) by three most important significations, deduced from the word AMEN; as it is taken *Substantively* in the *Text*. But since we ought to listen to Truth at all times, yet most chiefly we are to lend to it a more attentive Ear, when it speaks from Heaven, and is so particularly

* *Who encline to that Opinion of Hebrew Points, being in use in our Saviours Days, I am sure it points out the Infallible Authority of the Scriptures, as* Scriptæ.

Casaub. Exerc. 16. p. 672. col. 2. *St. Aug. de Civit.* lib. 10. cap. 16. *ubi expressis verbis ostendit vir sanctissimus, docenti e Scripturis, nec miracula facienti, potius credendum esse; quam miracula facienti, & contra Scripturam loquenti: nihil enim credere Deus voluit, adversus Scripturarum Auctoritatem.*

cularly concerned to correct the Errours, and to reform the Manners of the Inhabitants of the Earth, as doth appear Christ the AMEN was, by what he brings in charge against the Church of *Laodicea*, which leads me to the

Third GENERAL.

To shew what Christ saith against her.

1*st*. He chargeth these *Laodiceans* with unconcernedness in their *Religion* and *Devotion*, with Indifferency in both, that like *Lukewarmness* in water, they did partake of neither of the Extreams, *Heat* nor *Cold*, being neither downright *Atheists*, nor upright *Christians*; whereas Religion & Devotion should have been of the greatest *weight* and moment with them, should have sunk most deeply into their Hearts and Affections; with which they should have been most sincerely affected, as with what could best suit their Profession, as *Christians*; set forth God's Glory as *Worshippers*; and would be most subservient to the Salvation of their Souls, as *Believers*: but instead thereof, as if they were both things at the greatest Levity and Lightness, nothing but empty, airy *Notions*, they fluctuated and floated in the heads of these *Laodiceans*, never descended into their Hearts, that they might be form'd there, by the Grace of God, into a Spiritual Love: which so highly reflected on the Truth which they professed; and on Christ the AMEN, or Author of it; that our Saviour passionately wisheth they had been *Cold*; *I wish thou wert Cold*. Which we are not to understand, as if Christ had desir'd, that they had been such desperate wicked *Sinners*, as never received any Inward Heat or Warmth from his Holy Spirit: but his meaning is, It had been better for them, if they had never known, or heard of any such Being, as the *Holy Ghost*, or *Spirit*; in that

that *Sins* of Ignorance are not so gross and grievious as those are, that are committed against Knowledge, as these Scriptures declare, *Viz. The Servant which did know his Master's Will, and did it not, was to be beaten with more stripes than he that was ignorant of it*, Luk. 12. 47. And, *It had been better not to have known the ways of Righteousness, than after they have known it, to turn from the Holy Commandment delivered to them*, 2 Pet. 2. 20. For Sins committed against Knowledge, imply the Perverseness of the Will against Light; which, those committed through Ignorance, evidenceth the want of it: for which they commonly meet with a more favourable Reception at the Hands of Mercy, than the others do: yet so fond are many, as to flatter themselves with a Self-Sufficiency, as to their Eternal Safety, even whil'st they are gratifying their *Sensuality*, under the Disguise, the Paint and Varnish (as many of these *Laodicians* did, *pag.* 17.) of *Hypocrisy*. *Because thou sayest, thou art rich, encreased in Goods, and stands in need of nothing*, &c. Which though it be the vainest Garb, the most Formal Dress of *Christians*; yet, rather than want one, (these *Laodiceans*) were resolved to wear it. Which is the

Second Thing to be considered, *Viz.* Their *Hypocrisy*. Which is a most hainous and destructive Sin, for it cheats the *Hypocrite* of his own Soul, whil'st he imposeth on, and deceiveth others, and attempts to do the like to God, for which 'tis deservedly called, a double Iniquity: * for the Formal *Worshipper* doth not only think, that God doth not see, but (what is no less than *Blasphemy*) that God doth approve of his *Hypocrisy*, as the *Psalmist* declares, *Psal.* 5. 29. ..... *Thou thoughtest that I was altogether such an one as thy self.*

* *Simulata Sanctitas est duplex Iniquitas.*

Other-

Otherwise he durst not (as many of the Church of *Laodicea* did) bring his Body to Church, to Religious Assemblies, and leave his Soul cumbred (like *Martha*) about the Concerns of his Home; and suffer his Soul in time of Worship (like its Tempter) to wander to and fro on the Earth, when it should be fixed on what is Heavenly. So that whil'st he deceiveth *Man* Outwardly, he highly dishonoureth God Inwardly; and indeed, the Thoughts which a *Hypocrite* hath of God, are not only *Superstitious* and *Mean*, but most *Contemptible* Ones, even whil'st his *Sacrifices* are most Pompous and Splendid, Rich and Costly; whil'st like the *Athenians* and other *Grecians*, he Sacrificeth χρυσοκεραῶν βοῶν Bulls with gilded Horns * or Offereth up ten thousand *Rams*, poureth out ten thousand Rivers of *Oyl*; nay, spareth not what should be dearest to him (as the Prophet elegantly describes the Height of *Hypocrisy*, Mic. 6. 6.) his *First-Born*; for he vainly thinks that God is profited, and much bettered, by these his magnificent and stately *Sacrifices*: whereas one, no great Favourer of a *Deity*, Viz. *Lucretius*, entertains more generous and noblier Thoughts of his Nature; which he thus declares — *Ipsa suis pollens opibus nil indiga nostra.* And one endued with a more refin'd Light, *Eliphaz* the *Temanite*'s Question, puts it out of all doubt; *Can a Man be profitable unto God, as a wise Man may be unto himself?* Job. 22. v. 2. Or, what Gain is the *Hypocrite*'s seeming Righteousness unto the Almighty? For he is not only an All-sufficient, but a Self-sufficient Being. And tho God requires Prayers and Praises from his Creatures, as *Homages* of their Dependency on, and of their Obedience to him; yet he gains nothing

* *Plato, Alc.* 2d. p. 254.

Lucret. de rerum Natura.

nothing by both or either; but the Glory of his Grace shining in the Goodness of the Creatures Performance of the one, and thankful Acknowledgment of the other; but the Heinousness, and Destructiveness of these *Laodiceans* Hypocrisy, will further appear, if

3*dly*, We consider their Spiritual *Pride*, a common Companion of *Hypocrisy*; which like *Leaven* did not only sour their *Performances*, and so rendered them disgusted; but also puft them up (with what rendered them disdain'd) with inward *Pride*, and a vain Confidence of a self-Sufficiency, as to their Eternal *Welfare* and *Safety*: for these *Laodiceans* thought they were rich enough in Grace, that they stood not in need of Christ's Gifts, nor of the Garment of his Righteousness, v. 17. meerly because they did constantly frequent the *Christian Assemblies*: whereas the *AMEN* did not only know, but plainly tells them, that they were *poor*, *wretched*, *miserable*, *blind*, and *naked*, v. 17. But *Hypocrisy* had rendered their Condition senseless, and the means of their Conversion very difficult, if not altogether useless; for being not sensible of the Sickness of their Souls; they made no Application to their Spiritual *Physitian*, to *Christ* their Saviour. In which Sense I understand that Scripture, *Mat.* 9. 12. *They that be whole need not a Physitian.* Such a sound, and whole Person was the Formal *Pharisee*, whom our Saviour describes, *Luk.* 18. 11. by his Prayer. In which wee find no Confession of Sin, no Supplication for Pardon, no Importunity for Increase of *Faith*, no *Zeal* for Enflaming his Love, no Earnestness for daily *Aids*, and *Assistances* from Gods *Holy Spirit*: But on the other hand, a vain Confidence in his own Righteousness, a Boasting of (with *I thank thee, O Lord*) and a Glorying in, what he should have been mightily humbled under; *viz.* God's Restraining Grace, in that he was *not like*, for lewd, and

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notorious Sins, to the Poor *Publican*; who for all that was dismissed from the Footstool of Mercy, an absolved Penitent; whereas the Proud *Pharisee* goes out of the *Temple* unconcernedly, though hardened in his *Hypocrisy*. But not to insist, that the worst of Torments (which shews its most baneful to Souls being reserved for it) in the other state, *Matt.* 24. 5. *Appoint his Portion with the Hypocrites.* It's a Sin most destructive to them in this: for *Hypocrisy* staves Souls off from a *Cordial* embracing the Tenders of Mercy. This is the sin, these are the Crimes, which *Christ* the *AMEN* laid in Charge against the Church of *Laodicea*. But that we may not think that these sins were confin'd only to the bounds of *Asia*, and to the time, when these *Visions* were revealed; and *Formality* was only the peculiar sin of the *Laodiceans*; but that many Thousands in after and succeeding Ages would arise, and be found as Formal *Worshippers* of God, and Christ; as well as these *Laodiceans* were. For the Prevention therefore of the *Growth* of *Hypocrisy*, and for the Increase of Love to *Truth* in the inward Parts amongst *Christians* in the Ages to come, is one (but not the only) Reason, why Christ the *AMEN* commanded St. *John* to consign these Visions to writing, which brings me to the

Fourth and *Last* GENERAL.

Why commanded to be written. To ascertain to us the Infallible Authority of the Holy Scriptures, as *Scriptæ*; for I cannot conceive, that what is *Infallible* in it self, (as these *Visions* were) when delivered by Christ to St. *John*, should be lessened in its Authority, when committed to writing any more than what is delivered by word of mouth, as these *Visions* were at first. Not only because Christ commanded them to be written; which he would never have done, if the so doing should have lessened either

ther the *Credibility*, or *Infallibility* of them; and also *Litera scripta manet*; but also, because words fluctuate, float in the Air; and so the Essentials of a *Doctrine* (expressed by them) may be soon dispers'd, and lost: So that there is very little, if any Safety at all, for sure-footing in *Christianity* on *Oral Tradition*: I am sure, and am confirmed in it by very good hands; that many dangerous and destructive *Doctrines*, both to *Religion* in General, and to *Christianity* in Particular, have sprung from *Oral Tradition*. The *Worshipping* of the *Sun*, *Moon*, and *Stars*, called *Zabaism*; and the *Adoration* of many Gods called *Hellimism*, or *Polytheism* had their Rise, and Original of some broken *Traditions* conveyed from the *Patriarchs* to the *Gentiles*. * And as for the *Doctrines* destructive to *Christianity* in Particular: Such as these that destroy the Satisfaction of *Christ* and a *good Life*; as the *Doctrine* of Merits doth the *Worshipping* but of one God: which the *Doctrine* of *Worshipping* of *Angels* doth destroy. The Having but one *Mediator*, and *Intercessor* (as St. *Paul* declares) betwixt God and Man; 1 *Tim.* 2. 5. which is multiplied into Thousands by Praying to Saints and Angels. The *Adoration* of the Creator, is given to the Creatures by *Worshipping* of the *Host*. The Evidence of sense destroyed by the *Doctrine* of *Transubstantiation*, and the *Infallibility* of *Holy Writ*; by that of *Oral Tradition*; from whence all these dangerous, and damning Doctrines did at first flow; and are at present zealously (though but blindly) embraced by most; and stiffly defended by some in the Church of *ROME*. By such *Traditions* the *Commands* of God and *Christ* are *made*, or become (to too too many alas!) of *none Effect*:

* *See Bochart. Phaleg. Gnlef. Gentil. Court. 1. T. C. 2. p. 105.*

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but if, to invalidate the Authority of the Scriptures, what St. *Peter* saith (2 *Pet.* 3. 16.) be Objected, and which the Unlearned and Unstable wrest to their own Destruction; the Reply is ready, *Viz.* That it is not any Unsoundness of the Doctrines contained therein, but the Injudicious and wicked *Minds* of those that pervert them, which doth destroy: for as wholesome Food taken into a *Foul Stomack*, corrupts there, & so becomes *Destructive* to what otherwise it would have been *Preservative* of (the Health of the Body) Or, as from the vain *Imaginations* which Men have had of the One only *True God*, hath sprung a Plurality of *Deities*, and laid the Foundation of *Idolatry*; than which nothing could be more repugnant to the *Nature* and *Design* of that God, who upon no account will permit; nay, hath expressly forbidden, *That his Honour and Worship should be given to another*. So the main Tendency of the *Doctrines* delivered in the *Scriptures*, is to build us up in a most Holy *Faith*; which the *wresting* of them doth pervert, to the destroying the End thereof, *Viz. The Salvation of our Souls*: whereas many *Doctrines* (such as are above named) delivered by *Oral Tradition*, carry along with them in their most *genuine* and *natural Sense* or *Motive*, what is of a good Life, destructive of a sound Faith; and so hazards the *Damning* of those, who readily embrace (and without the least hesitancy or doubt) do firmly believe them. But we have a surer *Word of Prophesy, even the written Word of God, which is able to make us wise unto Salvation*, 2 Pet. 1. 19. Also, *throughly to furnish us with all good Works*, 2 Tim. 3. 17. Out of a deep sense of which it was, that most famous *General Council* held at *Chalcedon*, had such a Veneration for the *Scriptures*, that it erected a magnificent *Throne* above the *Seats* of the *Council*, on which they placed the *Holy Bible*; al-

alledging its Authority above theirs, tho a *General Council*, as *Justellus* reports the *Transactions* of that *Council* : * Agreeable to which, also is that of St. *Cyril* of *Alexandria*, in his *Apologetic* to *Theodosius* the Emperour, *Viz.* Speaking of the *Council* at *Ephesus* in this manner, The *Holy Synod* doth constitute *Christ* the *Assessor* and *Head*, and place the Venerable *Bible* on a sacred Throne, crying out, or aloud, (as it were) to the *Bishops* and *Presbyters* then present, *Judge me Just, Upright Judgment*; which may correct the *Insolent Arrogancy* of the *Pope* of *Rome*, who assumes to himself the proud Title of being, not only, the *Universal*, but *Infallible Head of the Church*; which all the *Religious Bishops* and *Priests*, assembled together in these *Councils*, durst not assume; but most humbly acknowledged Christ to be the *Universal Head* over his Church, and the Holy *Scriptures* to be her *Infallible Guide*. In which sense a late *Critick* [*See Heins Exerc. sacrus.* p. 147.] interprets that of St. *Luke* c. 7. v. 1. *Now when he had ended all his Sayings. Quasi* περὶ αὐτοῤῥκείας, *verbi* θεοπνεύστου, καὶ ἱερεφφ i.e. Of the Self sufficiency of the Divinely inspired *Scriptures*: which is one main end why Christ the *AMEN* commanded these Visions to be written. But,

* *Passim hæc verba reperiuntur*, Viz. περκειμένου ἐν τῷ μέσῳ εὐαγγελίου ἁγιάτου καὶ ἀχεφίτου. *Interposita in medio Sacro-sancta & venerabilia Evangelia. Item*, Η ἁγία σύνοδος Σύνεδρον, καὶ ὥσπερ κεφαλὴν ἐποιῆσατο χρεῖον, ἐνεῖτα δὲ ἐν ἁγίῳ θρόνῳ τὸ σέπτον εὐαγγέλιον ἐπιφωνοῦν τοῖς ἁγίοις ἱερεῦσι κρῖμα δίκαιον κρίνατε. i.e. *Sanctus Synodus Christum constituit consessorem, ac velut Caput*: *deinde Evangelium in Throno sacro collocatum Sacerdotibus insonans, Justum Judicium Judicate.* Just. in Can. *Page* 15.

2dly.

2*dly*. Which more particularly did concern these *Laodiceans*, Viz. To perpetuate to Posterity God's and Christ's Detestation of *Hypocrisy* : a sin so hateful to God, that it made him out of love with those very Times and Places, (though of his own Institution) which otherwise used to be the delight of his Spirit, *Viz*. His *Sabbaths* and *Sanctuarys* under the *Law* : the *Altar* did hallow the *Sacrifice* ; and the *Sabbath*, Religious Actions done thereon : But *Hypocrisy* desecrated the one, and unhallowed the other. Hence God is brought in by the Prophet *Isaiah*, 1. 13. Complaining of the *New-Moons* and *Sabbaths* ; nay, declaring himself *wearied* with (what otherwise would have rejoyced him) their *solemn Meetings*. And no wonder it should be thus, that God should so abominate the very *Sacrifices* of the *Hypocrites* (or disguised *Wicked Ones*) for *Hypocrisy* is mightily provoking of (what God is most averse to) *Wrath* and *Fury* : in that it most grosly abuseth and contemneth God's *Omniscience*, Psal. 10. 13. For *Hypocrisy* doth with God, as the *Philistines* did with *Sampson*, puts out his All-seeing Eyes, and then sports it self, as they did, in abusing of it : which (as the *Psalmist* declares, *Psal*. 73. 11.) *How doth God know?* And with a *Tush* (Psal. 94. 7.) *God doth not see* ; *neither doth the God of Jacob regard* (what he cannot behold without Abhorrency) *its hidden and secret Iniquity*. But as its a sin abominated of God, so 'tis also disgustful to Christ ; it had rendred the Religious Performances of these *Laodiceans* so *Crude* and *Raw*, that they could not down with *Christ* ; and when they did, it was but to cast them up in such a manner as declar'd, his *loathing* and *abhorring* of them ; imply'd by his *spewing them out his mouth*. By which he would teach *Christians* in *After-Ages*, to shun and fly *Hypocrisy*, as *Moses* did from before his Rod, when it appeared

peared with the face of a *Serpent*: otherwise, too near approaches to, and frequent use of it, may sting them to Death: and also, that its *Righteousness* is but like the Weavings of a *Spiders Webb*, which transmits the sin, and what it causeth, shame; both which it should cover, exposeth both to the Inspection of the *All-seeing Eye*: and that its *Remains* will prove as deadly as *Poyson*; for the Artificial Colours of *Hypocrisy*, are like the Paintings of *Jezabel*, but specious Indications of a Whorish *Heart*, gadding after *strange Gods*; or, what is not *God*. And therefore, that its end, like hers (since God and Christ do so justly abhor it) will prove *Wretched* and *Miserable*, 2 King. 9. 33. This is another Reason why these *Visions* were commanded to be written. But,

3*dly*. To perpetuate Christ's Care and Watchfulness over his *Church*: for he the *Bidegroom* being gone before, to prepare for his *Bride*, *Mansions* of *Glory*, Joh. 14. 2. Least, by his so long stay or absence from her, as till the End of the World, least he should seem either to leave her Comfortless (which that he would not do, she hath both by *Word* and *Writing* from him for it, *Joh.* 14. 18.) or kindle her *Jealousie*, that he was forgetful of her; or to prevent her being *Fond* of other Lovers, he caused *stamp* (as it were) on Paper, the *Indelible Characters* of his Heart and Affection towards her; that though she could not hear his Voice, which is most Ravishing; nor see his Face, which is altogether comely: yet she might read in these his Epistles of *Love*, what might transport and ravish her, *Viz.* His constant Care and Vigilancy over her, teaching her not to make her Addresses, or to put up her Petitions with *Courtship* and *Complement*, with Formal Shews and Pretences: but in such a manner as became the Gravity and Chastity of his *Beloved*, Viz. with Truth and Sincerity. Which is the

Fourth

Fourth and *Last* Thing to be insisted on, and Reason why Christ the *Amen* commanded St. *John* to write these *Visions*, Viz. To teach those *Laodiceans*, and all *Christians* in succeeding Generations, to worship God with Inward Sincerity, which is best agreeable to the Nature of God, as he is a *Spirit*; and to that of the *Amen*, as he is *Truth it self*: and to what he hath enjoyned, *John* 4. 24. Viz. *They that Worship God, must worship him in Spirit and in Truth.* For without *Inward Truth* and *Sincerity*, our Worship will be but like a *Body* without a *Soul*, cold and dead, appear but with the shape of what it wants, its Enlivening Form. For though these *Laodiceans* might appear with fresh and fair Faces in the *Religious Assemblies*; yet they had but cold and dead Hearts; however, not so much *Inward Heat*, as could denominate them *Living Worshippers* of the *True God*: else Christ the *Amen* had not so affectionately (as he did) wisht, they had been either *Cold*, or *Hot*, v. 15. And therefore, by way of *Corallary*, I shall conclude with the *Amen's* Exhortation, *v.* 19. which I hope the Consideration of, ye my Readers, having read the *Truth* declared, as it is in *Jesus*, may inforce upon you. For alas! it may be presumed, without *Breach* of *Charity*, that there are too too many amongst us, as well as there were in the Church of *Laodicea*, who are neither *Cold* nor *Hot*; nay, who are *Cold* as well as *Lukewarm*. Let us therefore follow *Christ's* Exhortation, *v.* 19. *Be truly Zealous, and Repent.* Repent of our *Coldness* and *Lukewarmness*, of our open *Prophaneness* and *Formal Hypocrisy*, of our sporting with *Sin*, and of our abusing of *Religion* and *Piety*, if we would prevent our being plunged into Eternal Misery. For it is not our being born and brought up within the best Constituted Church (as our Holy Mother the *Church of England* is) in the *Christian World*; it

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is not the ſoundneſs of her *Doctrines*, being the ſame which Chriſt the *Amen* taught theſe *Laodiceans*, nor the Purity and Innocency of her *Ceremonies*, nor the Primitiveneſs, Antientneſs, and Apoſtolicalneſs of her Government by *Biſhops* (who in this and the forgoing Chapter, are honoured with the Titles of *Angels*) nor our frequenting her Churches, and formal joyning with her Prayers and Praiſes, that can prevent our *Lukewarmneſs* and *Indifferency* in the way of her Worſhip (as theſe *Laodiceans* were in theirs) from being our everlaſting Ruine, unleſs we ſpeedily repent us of our *Hypocriſy*; make Application to Chriſt the *Amen* for *Eye-ſalve*, to clear the Sights of our *Underſtandings*: ſo that we may not only ſee the Neceſſity, but alſo the Excellency of Worſhipping God with Sincerity, unleſs we importune for the Garment of his *Righteouſneſs* to cover our Nakedneſs; and covet earneſtly for the Gold of his *Grace*, to enrich and adorn us; that what *Formality* hath rendred *Mean*, nay, *Contemptible*, the Modes of our Worſhip may be approv'd of as truly valuable, by the *Amen*, *Truth it ſelf*: which will be beſt evidenced by our being truly *Zealous* for the Glory of his *Grace*; which by humbling us for our *Hypocriſy*, deſigns to exalt us: and indeed the holy Ardour of the Religious, breathing themſelves out in Zeal, is highly commended by St. *Paul*. Gal. 4. 18. *It is good to be Zealouſly affected to every good Work*. For it wipes off (from a People) that Reproach of *Coldneſs*, and *Lukewarmneſs* which the *Amen* reflects and caſts on theſe *Laodiceans*. But then our *Zeal* muſt not be like that of *Jehu*'s, which had more of Light to amaze the Underſtanding, than of Heat to inflame the Affections of others: but like to that of St. *John* the *Baptiſt*'s, which was a Burning and Shining Light, Refining the *Soul* from the Droſs of Sin, whil'ſt it guides and conducts others in the ways of *Sanctity*: and now,

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if ever our *Zeal* ought eminently to appear in the evil Days of *Schism* and *Separation*, not only as an Evidence of that Holy Religion which we profess; for which we become the Object of the Hatred and Envy of all Dividing Persons from us) but also that the Sincerity of our *Zeal* may outvye its *Paint* and *Varnish*, *Formality* and *Hypocrisy* drawn to the Life, even in the Pretenders to, and Monopolizers of *Saintship* and *Holiness*. By so doing, we shall vindicate the Honour of our Religion from the Calumnies of evil Men, procure to our most gracious Soveraign, the Defender of it, Blessings *Temporal* and *Spiritual*, and so secure a lasting Establishment of the Mode of our Worship to us, and to our *Posterity*. Then need we not fear that the Gates of *Hell*, *Rome*, or *Geneva*, shall ever so prevail over us, as to overthrow that *Truth* which Christ the *Amen* hath Established amongst us. So blessed and happy a thing it is, to be sincere zealous Worshippers of the God of *Truth*, to be thus guided and directed in the ways of Holiness, in the Practice of Piety, by the Spirit of Truth; for such shall be gloriously, and that everlastingly rewarded (reaping the Fruits of their *Zeal*, and Laborious End of their *Faith*, the Salvation of their *Souls*) by Christ the *Amen*, *Truth it self*, who hath promised, (*Rev.* 2. 20.) to confer on such as persevere in the Practice and Profession of true *Piety*, a *Crown of Life*. Which that my Readers and my self may be made Partakers of, God in his Infinite Goodness, plant not only *Truth* in our Inward Parts, but also sincere Love and Affection to it; that we may live to the Glory of God the *Father*, the *Original*; of God the *Son*, the *Revealed*; and of God the *Holy Ghost*, the *Proceeding Truth*, both now and for ever, AMEN.

FINIS.

An Account of some of the Matters Treated of in the First *and* Second Volume *of* A Collection of Letters for Improvement of Husbandry and Trade, *by* John Houghton, *Fellow of the* Royal Society; *to be sold by* Robert Clavel, *at the* Peacock *in St.* Pauls *Church-Yard, and several other Booksellers.*

N VOL. I. Enquiries concerning *Agriculture.* Advantages we might receive by *Inclosure, Clover* and *Cole-seed.* The *London* way to ure *Neats Tongues.* Considerations about *Trade.* The *Matter* and *Use* of *Money.* Advantage by *French Furzes.* An Account of Mr. *Firmin's* Book to ake *Linnen.* Dr. *Plot's* Letter, proposing Remedies against *Uncertainty* nd *Loss* of *Crops, Smuts, Meldews, Lodgings* of *Corn,* and its being eaten up y *Birds.* An Essay, to shew that the *Plantations* Increase or Improve our eople. The Manner of Planting *Licorice.* Best for *England* to have *Ire-nd, Rich. Spain* not hurt by its *Plantations,* nor *England* by *Prodigality,* t Enrich't by *High Living.* The Way and Method of Improving Land *Marle*; from Mr. *Adam Martindale.* The History of *Malting* at *Der-.* A *Defence* of the *Irish Act.* The way to gain the *Linnen-Manufact-e.* The ways to make several sorts of *French Bread,* from *John Evelyn,* sq; An *Improvement* by *Parsly,* from Mr. *John Worlidge.* Observations on e *East-India Company* and *Bankers.* A Particular of the Goods Import-to, and Exported from *London,* in *January* and *February,* 168⅔; with e Number of *Ships.* An *Experiment* from Mr. *Worlidge,* for *Improving* d *Fyning Syder*: with several other Things: and an *Index* to this First lume; Containing 24 Sheets.

In *VOL.* II. A *Token* for *Ship Boys,* or *Plain-Sailing,* made more ain; from Mr. *Adam Martindale.* An Account of a new Manner of owing, whereby was done in three Days by one *Man* and two *Bullocks,* much Work as could be done with four Stout *Horses* and two *Men* in ght Days. A Second *Experiment* from Mr. *Worlidge* about *Syder.* Expe-ments about *Port-Sea Salt.* An Essay to prove it *England's* Interest, to stroy their *Wood* within twelve Miles of a *Navigable River.* The *Plant-* of *Saffron,* by the Honourable *Charles Howard,* Esq; *Enquiries* relat-g to *Husbandry* and *Trade,* Drawn up by the Learned Dr. *Robert Plot,* L.D. Keeper of the *Ashmolean Museum,* and Professor of *Chymistry* in e *University* of *Oxford,* and *Secretary* of the *Royal Society* of *London.* A ceipt of *Brunswich-Mum*; and way to Improve *Mossie-Land.* An Offer make it appear, That it is the *Interest* of the *Subjects* of *England,* and ch for the *Improvement* of *Husbandy* and *Trade,* plentifully to Supply ir *King*: In a Letter to *Roger L'Estrange,* Esq; In all, fourty two Sheets twenty *Numbers*: and is designed to be carried on by two, or more eets at a time, Monthly, or sooner, or later, as Occasion offers. And if y have any *Proposal* or *Experiment,* for the Good of the Kingdom, that ey are willing to Communicate, if they please, they may send it to the *Edi-* hereof, in St. *Bartholomew-Lane,* behind the *Royal-Exchange, London.*

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Thisiyat Eshnidge.